Numb. 90

THE REHEARSAL.

1. A New *Invention* of the *Whiggs* to *Blacken* the *Proceedings* of the *Convention* in Settling the *Revolution*.
2. And the *Prince* of *Orange*'s Design in Coming *Hither*.
3. The *Boast* of the *Dissenters*, That the *High-Church* Borrow'd from *Them*, their *Deposing-Principles*. With their *Thanks* for it. They *Vindicate* the *High-Church*, while they *Accuse* them.
4. Their Manner of Excusing the *Whiggs* and *Dissenters* from the *Aspersions* Cast upon the D. of *M.* and the *Ministry* by Mr. *St——ns*. With the like *Vindication* of the *Dissenters* by the *Review* in a *Story* he tells of *Jer. White*.
5. The *Rehearsal* makes *Distinction* betwixt *Persons* and *Parties*.
6. The *Rehearsal* Accus'd for doing Men *Justice*, and Treating them *Civilly*.
7. The *Observator's* Mistake as to *Some-Body* he thinks the *Author* of the *Rehearsal*.
8. He *Mistook* before. And *Knows* it not now. The *Reason* why that *Author* Conceals his *Name*.

SATURDAY, *March* 16 170⅘.

(1.) *Country-man.* THE *Observator* of the 2*d*. Instant, Vol. 4 N. 96. has Answer'd all you have said, *Master*, as to the *Revolution* and *Revolution-Principles*. He takes you Down at once! And denies the *Authority* of the *Convention*, on which you Ground your *Argument*. He says, it was the *Revolution* made the *Convention*, and not the *Convention*, the *Revolution*.

Rehearsal. This is the *Answer* of the *Party*. But I wou'd fain know what they mean by the *Revolution*? Was it not the *Change*, I say not of the *Government* or *Constitution*, but of the *King* the Supreme *Governour*; and putting the *Prince* and *Princess* of *Orange* into the *Vacant Throne* of the Late K. *James*? And who did this but the *Convention*? Suppose the *Prince* or *Princess* of *Orange* had Refus'd to Accept of the *Crown*, had they been our *King* or *Queen*? Or suppose a *Battle* had been fought on *Salisbury Plain*, and the *Prince* of *Orange* had been *Defeated*, and either *Kill'd*, *Taken*, or forc'd to go *Back* again, had there been then any *Revolution*? And wou'd not the *Laws* have taken Hold of those *English* that had *Fought* on his Side? Wou'd they not have been call'd *Rebels* and *Traytors*? As those who Sided with *Monmouth*. And where then had been the *Revolution*? Was *Monmouth*'s a *Revolution*, though there was *Fighting*? So that I say it was the *Convention*, and *Only* the *Convention*, that made the *Revolution*, by *Filling* the *Vacant Throne*. All that was *Before*, was only in *Order* to *This*. Till then, there was no Settl'd *Government*. Therefore we must take the *Revolution-Principles* to be those *Principles* upon which the *Convention* did Proceed, and none other. And they have sufficiently *Declar'd* that they did not Proceed upon the *Deposing* Point, or the *Power* in the *People*. Which I have before fully Prov'd, *Num.* 85, 86. and elsewhere. So that our *Whiggs* and *Dissenters* are *Dis-Arm'd* from bringing *Precedents* for their *Deposing Principles*, and Imaginary *Power* of the *People*, from the *Convention*, and the true *Revolution Principles*.

Country-m. They are *Confounded* at this, *Master*, and therefore throw all the *Spite* and *Venom* they can upon the *Convention* which Establish'd this *Revolution*, because they did not put it upon the *Deposing Doctrine*. But as this same *Observator* says, *Upon he knows not what*. Thus *Civilly* they Treat the *Convention*, and the *Revolution*!

(2.) He says, in the same *Observator*, that the *Prince* of *Orange came over on Purpose to Resist King James— to Oppose, I don't say Depose the King*; *yet it Look'd something like it, for they had all Tools necessary for such a Work*. These are his Words.

Rehearsal. Here he *Reflects*, in most *Scandalous* Fashion, upon the *Prince* of *Orange*, and gives the Flat *Lie* to his *Declarations*, wherein he *Profess'd*, in the most *Solemn* manner, That he came not over with any such *Intention* as to make *War* upon his *Father*, far less to *Depose* him. And the *Number* of *Forces* he brought was no ways Proportionable to such a *Design*. He brought them only to Preserve his *Person* from *Insults*, and to *Protect* such as Came in to him. Whom do these Men *Spare*, in their *Fury*!

(3.) *Country-m.* Having put the *Deposing Doctrine* upon the *Church*, he says, they *Borrow'd* these *Principles* from the *Dissenters*, and therefore *don't do well to Rail at them*.

Rehearsal. Then the *Dissenters* don't do well to *Rail* at the *Church*, if the *Church* are *Converts* to them. Is this the way they Treat their *Converts*? 'Tis small *Encouragement* for any to go over to them, when they must be thus *Us'd*!

Country-m. But he only speaks of the *High-Church*.

Rehearsal. I know he do's. For he do's not Suppose that any other *Rail* (as he calls it) at the *Dissenters*. And it is the *High-Church* he *Reproaches* with having Come over to the *Deposing-Principles* of the *Dissenters*. And he Attributes the Chief *Turn* of the *Revolution* to the *High-Church* (as he thinks) to *Bespatter* them. Is this then their *Crime*? And Objected by those who Pretend to *Vindicate* the *Revolution*! And will they Deprive their *Friends* of the *Low Church* from any *Share* of the *Glory* of our *Deliverance*! Thus in the *Blindness* of his *Malice*, his *Blows* light upon his *Friends*, and he Pours *Encomiums* (as he must own them) upon his *Enemies*. He says we owe the *Revolution* to the *High-Church*. And is it for this, that in the next *Paragraph* he says,

says, *I hate the* HIGH-FLYERS *as I do the* DEVIL. And again, *The Black-Guard of* HIGH-CHURCH— The *The* HIGH-FLYERS *and the* POPE. But I shew'd you, *Country-man*, in my Last, whom they mean by *High-Church*, even the whole *Church*, that *Church* whose are the *Canons*, *Rites* and *Ceremonies*. All that own any of these are *High-Church* with the *Dissenters*. And if ever they have the *Modelling* again, there will be then no *Distinction* of *High* and *Low-Church*. All will Fare alike. Down must come *Canons*, *Rites* and *Ceremonies*!

(4.) *Country-m.* He falls next upon you, *Master*, for speaking in Defence of the *Duke* of *Marlborough*, and another Great *Minister*, against the *Reproaches* cast upon them by Mr. *St——ns*. And says, it do's not follow that this was done by *ALL* the *Whiggs*, and by *ALL* the *Dissenters*.

Rehears. Why do's he not observe the same *Rule* himself? Why do's he charge what any *Particular Man* says upon the whole *Party*? He wou'd have the *Universities* pull'd down, and their *Revenues* put to Better *Uses* (as I have before *Quoted* him) because of a *Sermon* or *two* there he do's not like. And how many can he name that have *Wrote* in Defence of *High-Church*? I doubt their *Number* is but *Small*. Why then all his Furious *Invectives* against *High-Church*?

The *Review* has spent several of his *Papers* to shew the *Love* the *Dissenters* have for the *Church* of *England*, from a *Story* he tells of Mr. *Jer. White*. Which he do's not *Vouch* neither. Nor will I ask it. For it is not strange to have any thing *Ingenious* or *Good-Natur'd* come from *Jer. White*. But then may I not say, with the *Observator*, was this *All* the *Dissenters*? Will these Men let their own *Measure* be *Metred* out to themselves?

But while the *Observator* was Defending others, how came he to Forget himself? And what was Charg'd upon him in the same *Rehearsal* that he Answers, so that he cou'd not but Remember his *Sine Clade Victor*, his *Cincius Fulvius*, and *Proserpina*. This was his *Modesty*! Being his own Concern.

But it was not *ALL* the *Whiggs* and *Dissenters* did this neither! Tho' none of them have *Corrected* him for it. But continue to *Encourage* him. And are not Pleas'd with any that find fault with him.

5. It wou'd not (otherwise) be just, to Charge the Excess of any Particular *Person* upon a *Party*. I have always Distinguish'd betwixt *Persons* and *Parties*. I know some both *Whiggs* and *Dissenters*, for whom I have a very good *Esteem*, and wou'd serve them *Sincerely*, as far as in my Power, and wou'd expect all good Offices from them, as Men of *Honour* and *Good-Nature*, tho' they know my *Principles* for both *Church* and *Monarchy*. And it is for their Sake chiefly that I write, *to Rescue* them, what I can, from those Pernicious *Principles*, wherein they were unhappily *Educated*. And I have not been wholly Un-Successful in it. This has made me very Cautious to avoid all *Personal Reflections*. And I believe none can Charge it upon me, in what Respects not the *Cause* in hand. To go out of the way to search for *Scandal*, that concerns not the *Dispute*, is both *Un-Christian* and *In-Human*. But to call *Names*, as the *Observator* do's, is *Brutal* and fit for nothing but *Billingsgate*. It shews where he was *Bred*, and what *Company* he keeps. And must be *Nauseous* to any Man of *Morals* or *good-Manners*.

(6.) *Country-m.* But, *Master*, there is a worse way then Calling of *Names*, with which you are Accus'd in the same *Observator* we are upon.

Rehears. What is *Worse* than that? And what is it of which I am *Accus'd*.

Country-m. It is, to Treat any body *Civilly*! Or to give them *your* Good Word! And they will Accuse you of some *Malice* to Old *Jer. White*, because you have here Us'd him like a *Gentleman*, and as I suppose he Deserves. For this is the *Turn* the same *Observator* gives to what you have said, *Num.* 87. on behalf of the D. of *M.* and another Great *Minister*, against the *Aspersions* of Mr. *St---vens*. That it was on purpose to give them the Disgrace of being Justify'd by *You*, whom he supposes to be *such a One*, and Names him, and tells *Scandalous Stories* of him.

7. *Rehears.* And abominably *False*; as I have heard from others besides himself. That he *Oppos'd* the late K. *James* (as some then Counted it) so far as Justifying the *Principles* of the *Church* of *England* against those of *Rome*, with all his Might, for which he was taken *Notice* of, *Reprimanded*, and Run *Hazards*, at that Time, when the *Dissenters* were very *Civil* and *Silent* upon the Point of *Religion*. But that he set not up *Deposing Principles*, nor meddl'd with *Arms*. For which of these has the *Observator* made him a *Papist*?

(8.) But I'll tell you, *Country-man*, after all, the *Observator* knows not the *Author* of this *Paper*. He has *Gues's'd* wrong already, and begg'd *Pardon*. And let him *Gues's* on. I'll not Inform him. That may be time enough at Last. He has *Liberty* to *Rail*. But his *Tongue* is no *Slander*. It will *Hurt* no body. Which it might, if He too were *Un-known*. As I have kept my self on Purpose to Avoid the *Strife* of *Parties*. Who are *Prejudic'd* at any thing comes from Another *Side*. And *Regard* not *What* is said, but *Who* says it. I desire Nothing to be taken upon *my Word*. Or any further than I *Prove* it. Which will have *Weight* with every *Wise* Man. And as None can be *Advantag'd* by the *Character* of an *Un-known Person*, so none can be *Prejudic'd* by it. And if there be any such thing as the *Liberty* of the *Subject*, it is surely to speak *Truth* in *Defence* of the *Injur'd*. But they who Deny this to others, take to Themselves a great deal of *Liberty* and *Property*, to *Asperse*, *Vilifie*, and *Defame* all that are not on their *Side*, from the *Queen*, and all the *Ministry* downwards, when they *Please* not *Them*! which I have *Plentifully* shew'd. And will in my next, That they still *Assert* it.

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